Volume LIX CHICAGO, MARCH 21, 1907 Number 3

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

A New Introduction to the Bible

One of the tangible results of the Seven Years' Course of study pursued by the classes in religion at All Souls Church, under the leadership of Jenkin Lloyd Jones, is a series of Brief Introductions to the books of the Old Testament, prepared by members of the classes during the year 1905-6. A brief introduction by Mr. Jones, a page of references and dates, a list of the Books of the Bible in chronological order, and then the thirty-seven brief but complete and suggestive introductions to the Bible Books.

Printed on thin paper to be tipped into a Revised Bible—neat, handy, concise, invaluable guides to these old treasures of the Orient, newlit and revalued by the scholarship of the Occident.

Complete in envelope sent postpaid for 25 cents.

Lincoln Centre Shop

Abraham Lincoln Centre Chicago

CONTENTS

EDITORIAL—
Notes 35
The Church and Industry—Harry F. Ward 36
Some Church Statistics—E. P. 36
Meditation After the Passing of Ernest Crosby—*James H. West* 37
Whimsies—*Ernest Crosby* 37

CORRESPONDENCE—S. P. Jones 38

THE PULPIT—
Attitude of the Liberal Church Towards the New Testament—Lee S. McCollester 39
"Grave These Lessons"—*Schiller* 41

THE CONGRESS—
A Dialogue—E. P. Powell 42
How Does the Liberal Movement in the Orthodox Churches Differ from Unitarianism?—Rev. M. W. Darling 42
America's Duty to a War-Burdened World—*Rev. Edward Cummings* 43

THE WATCH TOWER—P. S. W. 44

THE HOME—
Helps to High Living 45
Daffodil—*Katherine Tyman-Hinkson* 45
Waitstill Robins, 1780—*L. Eugenie Eldridge, in Every Other Sunday* 45

FOREIGN NOTES—M. E. H. 46

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

TELEPHONE DOUGLAS 649 ESTIMATES CHEERFULLY FURNISHED

E. F. HOWE & CO.

236 East 33d Street (Boulevard)

Expert Cleaners of Oriental Rugs

It is a well known fact that Oriental Rugs belong in a class by themselves. They are expected to last a lifetime and with proper care will do so, but not if cleaned or beaten by unskilled labor. For well on to a score of years we have been handling these expensive fabrics and have invented our own machinery, perfected our methods, secured expert operators, and are now able to

Guarantee Safety and Satisfaction in Cleaning and Repairing

We are the only rug cleaners in the city thoroughly conversant with all styles and weaves of Oriental Rugs, employing native workmen, and able to give expert advice on different kinds and prices, from the cheapest Hamadads and Dagastans to the most expensive Khivas and Kermanshaws.

We Make Yearly Contracts to care for rugs, agreeing to dust them once each month, keep them in repair and thoroughly clean them each season. This is **our specialty** and the **one business** in which we **claim to excel.** Let us send one of our men to see you.

RUGS STORED FOR CUSTOMERS AND PROTECTION FROM MOTHS GUARANTEED.

E. F. HOWE & CO.

Phone Oakland 415 The newly opened 574 47th Street

Forestville Ave. Flower Shop

will for the accommodation of its patrons always carry a complete stock of all seasonable

CUT FLOWERS AND PLANTS

We shall be pleased to furnish estimates on all decorations. We also carry a full stock of outdoor plants for gardens, boxes and vases.

Respectfully,

Try Us JULIUS A. SCHNAPP, Prop.
LATE WITH MUIR

BORDEN'S

Condensed Milk
Fluid Milk
Cream and
Buttermilk

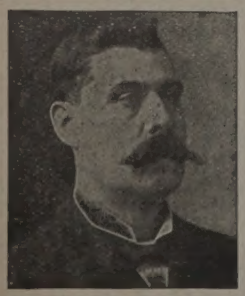
All Bottled in the Country

BORDEN'S CONDENSED MILK CO. 627-633 East 47th Street

Picture Frames

WE Save You One-Fourth on Framing
Are Manufacturers, That's How
Make a Specialty of Regilding
Restore Old Oil Paintings

HOBBS & SUTPHEN, 31 Adams St., Between State and Wabash



JAMES McGINNIS

PROPRIETOR

Drexel Cab Line and Livery

CABS AND CARRIAGES AT ALL HOURS
CARRIAGES FOR WEDDINGS AND FUNERALS

276 and 278 E. 40th St. Phone Oakland 412

HAND SAPOLIO

FOR TOILET AND BATH

Delicate enough for the softest skin, and yet efficacious in removing any stain. Keeps the skin in perfect condition. In the bath gives all the desirable after-effects of a Turkish bath. It should be on every washstand.

ALL GROCERS AND DRUGGISTS

It pays to patronize Unity advertisers.

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LIX | THURSDAY, MARCH 21, 1907 | NUMBER 3

This truth comes to us more and more the longer we live that on what field or in what uniform or with what aims we do our duty matters very little, or even what our duty is, great or small, splendid or obscure. Only to find our duty certainly, and somewhere, somehow, to do it faithfully, makes us good, strong, happy and useful men, and tunes our lives into some feeble echo of the life of God.

—*Phillips Brooks.*

It is unusual to find a religious paper these days without some article in it in reference to union or federation or coöperation of religious forces. The pessimist must indeed be blind.

An article in the *London Mail* descriptive of Dowieites, Eddyites, Holy Rollers, and a lot more queer religious cults, affirms that the people of the United States, "otherwise the shrewdest business people on earth, are easily the most gullible of all when it comes to freak supernaturalism." Unfortunately there is ground for this indictment. Where is the explanation?

Dr. John Watson, or "Ian Maclaren," as so many know him, will receive enthusiastic welcome in many cities and Chautauquas this spring and summer. Although nine years have elapsed since he spoke to us in Central Music Hall, Chicago, he has not lost his hold on the minds and hearts of countless admirers. This brawny, brainy Scot, of sane mind, large heart, tender sympathies, fervid imagination and wit and pathos to match his classic diction, never fails to sound the deeps of the human soul or to open the windows of heaven to the visions of his audience.

The death of John Alexander Dowie has called forth a multiplicity of comments in our exchanges, but we have failed to see any defense of the man or his methods. Even the sane and sober *Congregationalist* speaks of him as a "pugnacious, dogmatic, avaricious Scotch egoist." The fact is, however, that many people were helped, sick people were healed, by consulting "Dr." Dowie. Admit all deceptions and delusions, there remains a modicum of actual results. Query: Did the "prayer of faith" actually save, or did God work through this man, or were these actual results wrought by the reflex action of personal mental faith? In the light of the achievements of "Dr." Dowie and Mrs. Eddy, there is room for a definition of prayer and faith.

The current issue of *Ariel* has just come to hand, carrying the last words of Ernest Crosby and an optimistic vision of socialism by Editor George E. Littlefield, both of which are well worthy a place in these columns. Mr. Littlefield asserts that socialism will give economic security to every worker, will prolong human life, will foster nobler incentives, develop higher individualism, advance morals, make religion real, provide each family with a home, will make for temperance, purify politics, abolish war, settle the labor question, and finally is coming anyhow. This seems quite like the *summum bonum,* but we must refer our readers to *Ariel* for the full text of these twelve reasons for being a Socialist. We make room elsewhere for Ernest Crosby's fitting epilogue and message on Puritanism.

Who works for some reward continually held in view, whether it be temporal or eternal, is a mercenary in the army of truth, has denied his ministry; but he were less than human who would not rejoice to know that his service and sacrifice, if such there be, were availing and worth while. When the words seem genuine and sincere, an appreciation of the work one is trying to do is a comfort and an encouragement. UNITY does not hope to transform the world, but it would like to contribute to human betterment. A letter just received from a Washington, D. C., educator, contains a bit of testimony, which is a comfort, but more an inspiration to better things:

"I wish to say that UNITY is the first and only paper that I ever subscribed for that I read from beginning to end. It has an uplifting influence, and every page breathes a spirit of helpfulness. It makes me better. The editors seem to stand upon an eminence and take a broad and comprehensive view of life and of true religion. May they live long and prosper."

One other good thing in *Colliers* this week is the following short story of the effort one man is making "for the betterment of his kind." This is a suggestive picture of yellow journalism:

"One section of Mr. Hearst's *New York American* for March 3 consisted of twelve pages. The first page contained a photograph of a painting of the rape of the Sabine women and a large and gruesome picture of alleged similar doings in Alaska. The second was mainly devoted to an illustrated discussion of the question: 'Is woman human or animal?' The third was occupied by a tale of a 'woman with a past' and an 'infatuated weakling.' The fourth described a torture chamber. The fifth was devoted to the 'black specter that frightens fashionable brides at the altar.' Although the sixth and seventh were supposed to be given up to science, there was a chance for a female figure to hold up her dress while walking through a sewer. On the eighth was presented 'the gruesome enigma of a dead hand.' On the tenth a gentleman explains 'How I fascinated over twenty different women,' and gave exact lessons in the art of bigamy. The eleventh combined fiction about 'love, intrigue, tragedy and mystery,' with some of the most indecent and contemptible advertisements known to man. Taken altogether, this section of the 'journal for the home' gives an idea of the work Mr. Hearst and his $7,000,000 are doing for the betterment of his kind.

In spite of the defeat of the Beveridge bill it seems that the action of Congress in appropriating $150,000 for the investigation of this subject cannot fail to result in effective legislation. The secretary of Commerce and Labor is directed "to investigate and report on the industrial, social, moral, educational, and physical conditions of woman and child workers of the United States wherever employed, with special reference to their age, hours of labor, term of employment, health, illiteracy, sanitary and other conditions surrounding their occupation, and the means employed for the protection of their health, persons, and morals." This piece of legislation was vigorously opposed, but its provisions are so explicit that a thorough and authoritative investigation seems assured. Once get the facts to public attention, and the crimes against young citizenship as well as motherhood will soon receive adequate treatment even by reluctant legislators.

We find some advice in the current *Collier's,* anent local politics, which has the merit of frank sincerity and perhaps a good deal of wisdom. We are inclined to think that its solution of the dilemma will commend itself to many independent voters:

"The futile nuisance of partisan methods misapplied is now being illustrated brilliantly in the vasty village on the lake. Mayor Dunne, a product of the so-called Democratic organization, would never have been selected by the Goddess of Fitness as chief executive of a mighty complex. Honest and well-meaning, he is foggy-headed ,vacillating and convinced by the last argument in his ear. Having repudiated his own and Mr. Fisher's most excellent traction ordinances to please Hearst, personified in Chicago by one Andy Lawrence, he has since come out for a most blatantly wide-open town by way of pleasing certain other elements of the place. What do the so-called Republicans offer in his stead? One Busse, a public-service politician, beloved of gas, traction and other investments and, therefore, by John P. Hopkins and Roger Sullivan, Democrats as well as by the 'Federal Republicans' who secured for him his postoffice job. A sweet choice to offer to a town of Chicago's size. If we were deputy-providence, what would happen would be this: At the referendum the traction ordinances would be overwhelmingly approved; Dunne would be reëlected as a tribute to his honesty and a rebuff to the party labeled birds of prey, and then Chicago would follow this victory of sapience with another. She would become the first large city to free herself from the idiot fetters of irrelevant and enslaving loyalty to national tags when deciding city questions."

The Churcb and Industry

"The only test of the Christian religion which the modern world will regard as adequate is its applicability to the solution of the social question."* To meet this test the church, the organized teacher of the Christian religion, and the men who speak for the church, must have an intimate knowledge of the industrial problem which lies at the heart of the social question. They must know the history and present status of the great social movements whose currents have swelled into the tide that carries forward modern society; they must know by personal contact the facts of local situations in times of crisis; above all, they must know the men whose actions make the crises. For this is not a problem of impersonal forces. In its last analysis it is a question of the relation of man to man, a moral, a spiritual issue. And therefore, the people to whom the question is not academic, but one of life itself, have a right to look to the church for help in its solution.

The conscience of the church should be the first to feel the injustice, the brutality, the wanton sacrifice of humanity that disgraces so much of our industrial life. The voice of the church, like the voice of the prophets and of Jesus, should be the first to denounce social unrighteousness. The arm of the church should be the first to be raised in the attempt to redress social wrongs, to adjust inequalities of opportunity, and out of industrial anarchy and strife, to make the path to order and peace. The sympathy of the church and the help of the church should go by right divine to all those organizations and movements of the working people which voice their aspirations and express their struggle for a higher, larger, fuller life.

This means that the church must abandon the segregation and provincialism of its suburban environment, and come to know the mind of the working people. It must get the social point of view. It must recognize clearly that it cannot save itself, let alone the world, until it is willing to lose its own life, if need be. It must see for its goal not the building up of ecclesiastical systems and institutions, but the service of the people, and of all the people, by the establishment upon earth of the Kingdom of God—the Kingdom of Peace and Justice and Love. Against all the forces that hinder the coming of this kingdom, the church, at any cost, must unflinchingly set its face. With all the forces that are making for that time of Brotherhood, the church must strike the hand of fellowship. For the Kingdom of God waits for human hearts and human hands. HARRY F. WARD.

Written for Industrial Exhibit Hand Book.

* Peabody: "Jesus and the Social Question."

Some Church Statistics

One of the New York pastors is giving us statistics so exact as to startle even those who have known more or less of the decadence of our churches. Rev. Madison C. Peters, of the New York Baptist Church of the Epiphany, tells us that, with an investment of over five millions of dollars, the seventy Baptist churches in New York City are operated at an annual cost of four hundred thousand dollars, while the net gain of membership during the whole of last year was only two hundred and twenty persons, and against that increase must be counted the loss of two hundred and eleven by death. Here we have one of the largest denominations, and really one of the most active in every way, gaining out of a total population of perhaps nine millions only nine souls. In the way of organic effort, this great Baptist church has failed to add anything farther than a single mission for a whole generation; and meanwhile quite a number of churches have been discontinued, through consolidation. The outlook ahead Dr. Peters confesses to be very dreary and very strange. Turning to the Methodists, so recently the great aggressive force of Chris-

tianity, the story is not very different. This denomination gained during the last year about three hundred souls, and its organic force was not increased in any notable manner. Dr. Peters reports the Presbyterians to have twelve millions invested on Manhattan island, and to operate its churches at an annual cost of about one million. Their gain in membership during the past year is under one thousand; and the Episcopalians, with an endowment perhaps larger than all the rest combined, have just about held their own in membership.

On the other hand, we are pointed to the rapid growth of Christian Science churches. Dr. Peters does not tell us exactly why, farther than that these new organizations lay emphasis upon health and happiness in this world rather than in another. Has he not really hit the point, that what the world needs is a world salvation, rather than a future hope? Add to this that Darwinism or Evolution has revised our views of the body, and we shall get possibly a clearer conception of the cause of this contrast. The body is no longer a despicable appendage of the soul. It is the work of God; the finality of thousands of years of evolution. It is sacred, not common and unclean. Its wholesomeness is one of the chief ends of purposing. A noble and beautiful body, permeated with a noble and beautiful spirit, constitutes a child of God. We have hardly yet comprehended, to the full at least, the work which this new hypothesis has wrought out. That it has found more or less expression in church organization was inevitable. The Christian Scientist, whatever may be his peculiarities in other directions, brings at least the gospel of health and happiness, and is winning the crowds. Naturally our New York pastor feels that something of that spirit should find its way into the common churches. He would have us stop serving "Christianity on ice," and he refers to the churches as sacred refrigerators. He would have the church door open all the week through, to the light, and to the approach of the poorest man and the saddest, and have such a welcome for them of good cheer and good fellowship, that they would feel at home. He points with shame to the fact that our Protestant churches are constantly moving away from the congested herd of humanity, to enjoy their aristocratic services with the select. He adds that the Catholic churches hold their own, and make large gains because they stay where they belong, and work where they are needed.

When shall we be able to face the truth and readjust ourselves to the demands of modern life? You may unite the half-dozen sects that split up any village, and nearly every village of the United States, and the resultant will go on dwindling and dying, without it can be brought to a new birth of love and duty. The coming creed must let go of old and dead issues; it must become vitalized with the needs and hopes of the present hour. It must consider physical as well as mental health, and aim to prepare us for the life that now is.

E. P.

Meditation After the Passing of Ernest Crosby

How many stalwart saviours of the race—
  Dear friends of mine—have taken sudden way
  Into the Cave of Silence, and there stay,
Since first Love's selflessness I learned to trace!
Their fiery darts they hurled at earth's disgrace,—
  Then sank to Darkness from the desperate fray;
  While hordes—great God! still bask on Hills of Day
And turn on Wrong an unimpassioned face!
Oh, who shall dare to tread the earth for naught,
  His pulse still red, when even from dead dust
    Of Great Ones soars an influence of Might!
Oh, meager men are we who yet have caught
  No soul's contagion from their reverent "Must!"
    No self-renouncement for Man's larger right!

—*James H. West, in The Public.*

Whimsies

BY ERNEST CROSBY.*

We hear a good deal from time to time of the "New England conscience," a term of reproach visited upon such survivals as are still to be identified of the Puritanism of the Fathers. Nothing is easier than the wholesale condemnation of a movement on account of its evident faults. Nothing is more difficult than to sift the wheat from the chaff. But it is worth the trouble and it is only fair to our forbears. As we hope for the charitable judgment of posterity for ourselves, we must be ready to look sympathetically upon our ancestors. What was the essence of Puritanism? It was, I think, the recognition of the fact that man has a complex nature, composed of parts of varying importance, and that where the interests of the various parts conflict, the less important should yield to the more important. It seems to me that this principle is consistent with the latest developments of the doctrine of evolution. As the race evolves, old instincts must give way to new ones, the old self to the new self, and in the inevitable struggle we must take the side of growth against that of stagnation and reaction. That there may have been much error in the Puritan assumptions as to how the nature of man was divided and what was higher and what was lower,—this in no way affects the fundamental soundness of the Puritan position. It is doubtless true that matter and spirit cannot be separated as cleanly as they believed,—that spirit has an important scope for activity in this world, and that it is a mistake to be preoccupied with any other future world,—that the highest functions of spirit are not the observance of new moons and sabbaths but rather the practice of mercy and justice. But the errors of the Puritans were all matters of detail. The idea of mortifying the flesh is not a pretty one, but grows up naturally, and it has done so at various periods of the world's history. If, when flesh and spirit conflict, it is better to let spirit overcome flesh, then the flesh must sometimes suffer, and hence arose the idea that it was always a good thing to make the flesh suffer. As the most conspicuous pleasure of the flesh was sexual, the starving of that instinct was picked out as a special means of self-improvement, and Duty became a taskmaster whose place it was to make people do disagreeable things and avoid agreeable ones with no ulterior object in view.

The mistake of all this lay in emphasizing the stunting of the lower self rather than the development of the higher. The essential thing in Puritanism is self-control, and that is a fine quality, so long as the lower and higher natures do not wish the same thing. We can conceive of a future for man here on this earth

*A posthumous article published in March issue of *Ariel* and reprinted by permission.

when he will do what is best instinctively, and when his entire nature will be at one, but it is idle to suppose that we have now arrived at any such point of rest. Our world is now a laboratory of new and higher instincts in the making, and we are each of us at once experiments and experimenters in this laboratory. From this laboratory the higher man must eventually issue forth in all his perfection. How can we best contribute to his more speedy formation? Clearly by letting that which is higher in us dominate that which is lower, and it is duty and conscience which have their play in this field. The degradation of these instruments into mere tortures by an exaggerated Puritanism has resulted in a reaction and a rebellion against duty and conscience. "Do just as you like," say the new teachers. "Learn for yourself that fire burns and water drowns. Take nobody's word for it. Pray now to be led into temptation and yield to every tempter and find out for yourself what is best." But even if we follow this advice, at the end of our career we shall find the same necessity for self-control, and then it may be harder to exert it. I may, for instance, yield to the temptation to lie in bed in the morning until an accumulation of cold breakfasts, scornful friends, and failures in the business life force me by shame and self-interest to get up early, but in the end I must use the same power of self-control, and I would have been spared a long series of unnecessary experiments if I had turned myself out of bed at first. And I ran the considerable risk all along, by my yielding to temptation, of becoming a confirmed and incurable sluggard,—one of the vast number of experiments gone wrong in our joint laboratory. We gain a good deal by accepting the results of other people's experiments. I know, for instance, from hearsay that the morphine habit is a bad one and leads to disaster. Surely it is not necessary for me to go out of my way to prove the fact at the risk of permanent injury. Self-control is a fine attribute and just as good before as after personal experimentation. The later school of psychologists tell us that the vast mass of our actions are already instinctive, the result of years of experiment by our ancestors, our fellowmen and ourselves. This simple settlement beforehand of the details of our lives leaves us free to devote our time to more important matters and to help in settling for posterity those questions which are evidently still open. If we still were in doubt about our hour of rising, of eating, of business, of pleasure,—if we still examined again the methods of going up stairs and down whenever we had occasion to visit the upper stories of the house, there would be no time left for real progress. Let us get self-control as best we can, but the sooner and simpler the better.

I remember watching a hurdle race once,—a match between two horses to settle a wager. The contestants rode over the course successively and the bet was to be decided according to the better form exhibited by one or the other. The first horse took the bit in his teeth and came down the track at a tremendous run, clearing every obstacle perfectly and finally going many hundred yards too far before his rider could bring him to a stop. The second came along comparatively slowly. His rider gathered him deliberately together before each hurdle and he took it with quiet dignity. To the tyro his performance was tame in comparison with the other, but the judges unanimously awarded the contest to him. The reason was that the latter rider had complete control of his mount, while the former was really run away with by his. And in life as in this match the question is not so much, what did you do? as, how did you it? These two horses had done the same thing and done it well, but in one case there was a background of self-control,—power in reserve, as we often call it,—and in the other case there was none. It is a matter of small importance whether you drink or smoke or not, but it is a matter of supreme importance that no such habit should run away with you, and that you should at every moment have complete control of yourself. And this virtue the Puritan had, and we do wrong to revile him, for we need these very qualities even in our revolt against his narrowness. The real higher qualities of human nature which we group under the head of love to God and neighbor are also broad qualities, and not only broad, but social, and these facts the Puritan forgot, and our civilization to a great extent has forgotten them. To preach love for neighbor to a generation which is distinguished for covetousness calls for stern Puritan qualities. It was a sense of duty that sent Jonah into the streets of Nineveh and Moses to the court of Pharaoh, and it still requires a sense of duty and the pricking of conscience to enable a man to fly in the face of things as they are. The protest of the Protestant can be turned against Protestantism itself, but it is still protest, and it is not easy to protest, even on behalf of sweetness and light. Self-control must be the backbone of the race yet, and it is a false doctrine which makes fun of it. But in cultivating our higher selves let us be sure that we know what is up and what is down. One thing is certain. Lovelessness is always down, and the old Puritanism was too often loveless.

Rhinebeck-on-Hudson, New York.

Correspondence

Editor UNITY, Chicago, Ill.

Dear Sir—One of the charms of UNITY to me is the calm and judicial tone of its news and editorial expressions. The instances when matters are handled otherwise I find are the exception. It is, therefore, with pain that I note in the issue of March 7, under the head of "The Watchtower," the statement regarding the London election. It seems to me that Mr. Thorp, in his statement of the results of the London election, has gotten far out of touch with the dominating tone of your publication. As a student of municipal ownership and of English municipal government, I am unable to find justification in the published reports of the London election for such cocksure judgment. I have talked with men even more conversant with affairs there than myself, and they are unable as yet, in the absence of authentic reports of the situation, to draw any hard and fast conclusions regarding the results of that election.

There are many problems, both local and government, involved in the London election, and I do not believe we are justified in drawing any conclusions from knowledge based on American newspaper reports. I cannot believe either that Mr. Thorp is justified in stating that the progressive party's "ambitious program of public service has been a disastrous failure, and that extravagance, waste and mismanagement of every kind have brought the city to the verge of bankruptcy." It seems to me that here is a case where judgment should wait on complete facts of the situation. When the committee of the Civic Federation makes its report we shall have much completer knowledge on which to base an estimate of London municipal conditions. Very truly yours, S. P. JONES.

Minneapolis, Minn., March 14, 1907. ....

THE PULPIT

Attitude of the Liberal Church Towards the New Testament

At a "fellowship meeting" under the auspices of "The Congress of Religion," at Ann Arbor, Mich., February 21, 1907, three papers were given on "Our Attitude Towards the New Testament."

1. The Jewish, by Rabbi Leo M. Franklin, Temple Beth El, Detroit.
2. The Liberal, by Dr. Lee S. McCollester, Universalist, Detroit.
3. The Evangelical, by Dr. W. P. Behan, Baptist, Ann Arbor.

SECOND PAPER, BY DR. M'COLLESTER.

I am to treat of the Attitude of the Liberal Church towards the New Testament, and first of all I must give some limitation to the term "Liberal," which as used today is a most indefinite phrase. It has been attached to almost every sect at some time. We have "Liberal Orthodoxy" and "Liberal an-other-doxy." Commonly the term is used to differentiate the Universalists, Unitarians and associate bodies of independents from the Evangelical sects. In many instances it is a misnomer, for often ministers and churches of these divisions display an arrogance, illiberality and narrowness not exceeded by ministers and churches that boast of their conservatism.

It was, of course, the expectation of the framers of this program that I should employ the term in its relation to what, by usage, we know as the Liberal divisions of Christendom, and give the prevailing attitude of the leaders of the so-called Liberal sects towards the New Testament.

(1) The Liberalism of today is an evolution from past conditions and attitudes of religious thought and life. It is the result of the efforts of thinking men to reach the truth. The process was not an easy one. It was first destructive—a throwing away of what was unreasonable to the mind and unlovely to the heart; then it was constructive—a developing of reasonable conceptions of God, Christianity and human destiny. The pioneer of Liberalism has traveled a hard road, an unpopular road. Differing from established systems and attacking what seemed to him errors in the old, he has been misunderstood and often accused of seeking to destroy Christianity and religion. Those who once were condemned and ostracised are now being admired for their courage and for their willingness to speak what they believed, even while it was unpopular to be liberal; and some of these are being claimed as their own by the very sects which once persecuted them. There has also been a growing unification of the forces of Liberalism itself. The Unitarian part of Liberalism was an offshoot from early orthodoxy emphasizing the Unity of God as distinguished from the Trinity of Godheads. The Universalist part of Liberalism was an offshoot from early orthodoxy emphasizing the final salvation of all souls as distinguished from endless punishment doctrine of the prevailing sects. Both of these churches have grown towards each other until now their doctrinal platform is practically the same. The changes have been gradual and have been due to the earnest efforts of men in both divisions to attain conceptions of God, Christ, man and destiny which should satisfy reason and develop the Christ type of life. In all these processes of development the starting point has been personal conviction enlightened by the working of the forces of reason and experience. It is hard to tell which had most to do in making modern liberalism—heart or mind. Both resented prevailing dogmas. The human heart rebelled at the cruel dogmas of our Puritan fathers and turned from the conception of a God of Wrath to a conception of a God of Love; the human mind rebelled at the unreasonable arguments of "Three Gods in one," and that a God of love would create a perfect man, make him fall and then provide inadequate means for his salvation. The mind and the heart of liberalism early bowed to the tribunals of reason and love. They might and did err in their facts and logic, but their intention was to take truth and love for authority, and not authority for truth and love. Following these paths the liberals came to conclusions regarding the literature and contents of the New Testament different from those held by the evangelical sects, and they came to it for conscience sake. In the liberal churches today are many who began their religious experience believing in a literal Bible; in a miraculous birth of Jesus; in miracles as the primary attestation to the Messiahship of Jesus and the inspiration of scriptures; in Jesus as a perfect being so different from man that man had nothing in common with him, no hope of being like him; and in salvation by the blood of Christ. The departure from these ideas was gradual. The doctrines of endless punishment were early doubted on the ground that they were unreasonable in the face of the New Testament teachings of a God of love. The narrative of the miraculous birth of Jesus was a matter early distrusted—not so much because impossible with God as because unnatural and unnecessary. The story of the angels singing in the sky was looked upon as a beautiful story, having its counterparts in classic literature where gods and men often talk together, and to be interpreted as the stories of mythology are interpreted, as being attempts of eastern minds to express their belief in the close association of great men with the gods and to do honor to those they loved. The spread of science and increase of historic knowledge undermined the early belief in the inerrancy of scriptures. The fact that no one knows who really did write the books of the New Testament, or when they were written, or how they were preserved over several generations before they came into the form we have caused men to give up a belief in a literal scripture, to cease to quibble over texts, to prove doctrines by separate phrases and counsel them to adopt the spirit in place of the letter in their interpretation of scripture. Still further, when men began to learn from church history that even so early as the second century there were different conceptions of the nature of Jesus and of his work and that dogmas were forced on people not by reason of their truth but because of the favor of parties and Kings—as when the Council of Nicea in a "packed session" under favor of Constantine voted for Athenatius, "Father of Orthodoxy," and against Arius "most famous of heretics," they concluded that the antiquity of a dogma and the votes of councils did not prove its scriptural source or its actual value, but that its claims for acceptance rested upon the actual facts of history and the deductions of reason. It must also be added that a strong force in the development of liberalism was the cruelty of many doctrines of orthodoxy, and the extreme claims of some of the absolute knowledge of God's plans for mankind.

As knowledge and science developed, liberalism found it had a strong ally in the work of modern scholars of biblical history and literature. The liberal church early conceded that it is reasonable that schol-

ars should know more of the truth of scripture and the canon of the New Testament than the common reader. So the liberal church sought the Jewish scholar for his interpretation of the Messianic conception: the Greek scholar for his conclusions as to the doctrines of Jesus and the Apostles: the church historian for his deductions as to the growth of the Christian church.

When in the light of all of these personal and historic conditions the liberal thinker looks upon the New Testament he sees it first of all as literature. He approaches it as he approaches all literature. He finds the English version to be a translation from ancient Greek manuscripts which have come down from the first and second centuries. Not one of these manuscripts was written by Jesus or during his lifetime. They do not contain all he did and said. They are not the literal utterance of Jesus, but only reports of what was remembered by those who knew and loved him and what was handed on at first from man to man orally. The separate books are not equal in value and authenticity. They vary in their apparent purpose, as if written to different classes of mind to effect different results. Between the books there are great differences in the narratives of certain leading incidents, and we are not sure from the original manuscripts which should be accepted. A fundamental promise of the liberal church is that the New Testament should be studied as any literature is studied and subjected to all critical tests, and that what will not stand the most careful tests is not a safe foundation on which to build the hopes of an eternal destiny.

When the New Testament has passed the tests of literary and historical criticism it is found that its chief subjects are the life and teachings of Jesus. The Gospels give a reliable record of his words and deeds, and the other books are descriptive of the work of the apostles and of their conceptions of Jesus' life and works. These Gospels are not the complete story of his words and deeds, nor are they accurate in all particulars, but they give the salient facts of his life on the earth and set for the important doctrines of his ministry and the belief in which he was held by his friends. In some parts the records appear to be colored by the mind of the one who recorded them, or by the purpose which caused them to be written. The fact that the New Testament cannot be taken literally does not, however, seem to the liberal thinker to destroy its real authority and value. The salient facts of the life and teachings of Jesus are here, and interpreted in the light of history, by the spirit rather than the letter, they present a portrait of one who is accepted by us all as "the Way, the Truth and the Light" that leads to God and holiness. In drawing this portrait of Jesus we use the ethical teachings and principles, not the stories of miracle. In places where there are contradictions between the different records we refer to the conclusions of scholars and apply the tests of reason, seeking the interpretation that corresponds best with the spirit of Jesus' teachings. We feel very deeply the need there is of a reverent, careful study of the New Testament literature and teachings and of ancient religious thought and custom, for we wish not the evangelical nor the liberal view of Jesus to prevail, but the true view of him, of his mission and of his relation to man and God.

Now we come to the attitude of the liberal church towards the *contents* of the New Testament, and we have to answer to the question "what kind of a portrait of Jesus does this attitude towards the New Testament books give the liberal thinker?" I answer a most inspiring one. But even here we must again look outside of the books of the New Testament for some of the necessary materials for the perfect picture. We study Jesus from the standpoint of our conception of God, humanity and destiny. Our theology starts with the assumption that this is God's world, that God is master of it, that the forces he set in motion tend to its higher development, that the process of development is that of evolution. It starts with the assumption that man has been evolving from lower to higher; that this generation is the world's best generation of thought and life; that this process of man's evolution has been going on for ages on ages. It starts with the assumption that from age to age men have caught new "glimpses of the truth sublime"; that there have been prophet souls amongst all people who came nearer to God's purposes than the masses and by their visions, their inspiration helped the race to ascend. It starts with the assumption that Jesus of Nazareth was one of these prophet souls, these richly endowed spiritual natures; the greatest the world has seen; that he came not because the world had gotten so far from God it was in danger of losing him, but because it had gone as far as it could with the ideals it had, and needed a new teacher and life to lead it to higher ideals and accomplishments. Like all great souls, he came in "the fullness of time." In Judea there was great unrest, social, political and religious. There was great wickedness everywhere. The Jewish common people in remembrance of their former glory were praying for a new leader—a second David. Out of the common people have come the world's saviors. They have come unexpectedly but in the fittest time. Their origin has been obscure but their gifts transcendent. The growth of great men is never noticed by their contemporaries. Later generations put glory around the birth and growth of those who attain greatness. No one prophesied a savior of his country when Abraham Lincoln was born to a common family in a poor cabin in Hardin, Ky. No one of the age of Jesus was disposed to believe that "any good thing would come out of Nazareth." The townsmen of Jesus saw no greatness in the carpenter's son. The boyhood of even great men is commonplace to their associates. Few discern the signs of future character. Precocity is often called "queerness," and genius is often held under a veil of diffidence. The secret of greatness has never yet been discerned. No one can tell why Socrates had so great a faith; Aristotle and Plato so noble a philosophy; Mozart such a charm for music; Savonarola and Dante such fearless ideals of honor; Newton such a grasp of science; Wesley such a fervor of faith. No explanation explains. Nature has never given away her secret for mixing souls with soil. Great spirits come when the world needs them. They sow their seed and go their way as they came—unaccounted for. And yet the faith of man grows stronger that behind all souls is the infinite soul, and that in fitting times the world receives its geniuses in art, industry, science, government, religion and life; not any one of them by chance, not any one of them without relation to the good of the whole, and all of them as factors in bringing to pass "the far-off divine event towards which the whole creation moves." The chief fact we have regarding Jesus is that he was of a family of Nazareth, of the line of David. His home was humble and his city was regarded as unimportant. Joseph, his father, was an intelligent carpenter, saintly in conduct. Mary was a soul saturated with Jewish ideals and hopes, believing in her nation and religion.

In the New Testament we have chiefly the record of the three years of his active ministry. But judging from the national and religious conditions of that age, and the New Testament records of these three years, we hold that his life was a growth. He was affected by the conditions which surrounded him and his own thought changed to meet the changing needs of the times and to express his growing inward conceptions of God, man and duty. All of these fermenting elements of his age made the atmosphere of his spiritual evolution. They do not account for the greatness of his soul and the spirituality of his faith, but they were factors in the evolution of his life and faith. Back of all men is God. Back of Jesus was God. Stirring his great soul were the influences of his age. Appealing to his rich nature were the religious, social and political conditions of his age, and moving in him was the Spirit of God. Before the world hears of him there are thirty years of experience, thirty years of thinking, working, suffering. Thirty years of seeing, thinking, traveling, maturing was a long period to a soul so intense as his. It gave positiveness of opinion, clearness of expression, fearlessness of action, knowledge of human nature, dependence upon God.

It is a misfortune that we know so little of his history preceding his public ministry. But of those eighteen years from the age of twelve to thirty, when he began his ministry, general history supplies a few side-lights of suggestion. They were years of increasing national sin, sorrow and suffering. The rich grew richer, and the poor grew poorer; Palestine saw a Roman ascendency, a Jewish decline. The heart of the Jew that was not stirred was made of flint. The soul that did not pray for a Messiah to deliver was a dead soul. The mind of a Jew that was not desiring reform, revolt, freedom was a mind that had forgotten the words of Israel's best prophets. Jesus was not one of these. His heart was sensitive, his mind was awake to the exigencies of the situation, his desire was to see the reëstablishment of the ancient faith, freedom and power of Israel.

For three years he labored to uplift the people, to instruct the disciples and to bring the world nearer to God and into a perfect brotherhood. His work was many sided. He was a good and great physician and healed many of their diseases. He gave new interpretations of the Jewish law, and new conceptions of God and man. His great service was an ethical and spiritual one. "He was a man like ourselves and called to us to become men like him." His death came as the natural result of a life which opposed existing social, political and religious customs. He could have avoided it by ceasing his work or retiring from the centers of opposition, but he could not do this and be true to self. He must travel his road to the end, even if death was at the end. Better death than disloyalty to self, man and God. The people killed him because they must silence his accusing voice as they would and had killed other prophets of truth. Thus the liberal church holds up the life and teachings of Jesus—not his blood and sacrifice—and he stands as one who leads the way men ought to go. We believe in him as an example and inspiration and as its supreme authority in spiritual things. Our prayer is not that he shall become guilt for us but that we may try to live the holy, generous life he lived and grow in Christlikeness of character and spread by practice among men the two great principles of his ministry, the Fatherhood of God and the brotherhood of man.

Thus the attitude of the liberal church to the New Testament is one of reverence and affection. It is the world's book of faith and spiritual life. It contains the highest ideals of God, teaches the true way to spiritual life. It was God-given because all things are from God, and God speaks best through the channels of the divinest manhood.

God, Jesus, Man, all are of the same nature—divine. Jesus was divine, so are men. He is "our Elder Brother." He expressed the divinity of his nature in its fullness and thereby became the example for all men to copy. God was with him. God is with all men. Jesus attaining unto the fullness of that oneness with the God spirit received enlarged vision and power. Our duty is to reach Godward, open the windows of our souls that the light and love and comfort, the peace that passeth understanding, may come in and we become truly one with God, even as Jesus was one with God. Thus while we emphasize reason for a guide we must have heart to supply impulse. The liberal church believes in both heart and brain, in logic and love. Reason helps us divide out the truth and error of the New Testament record and of the life and ministry of Jesus; but love of God and of the divine man of Nazareth draws us on towards an emulation of Jesus' character which we hope may result in a greater Christlikeness of our own characters.

"Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
* * * * * * *

"Thou seemest human and divine
The highest, holiest manhood, thou.
Our wills are ours, we know not how;
Our wills are ours to make them thine.

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,
But vaster."

"Grave These Lessons"

There are three lessons I would write—
Three words, as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have Hope! Though clouds environ round,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have Faith! Where'er thy barque is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the hosts of heaven,
The inhabitants of earth.

Have Love! Not love alone for one;
But man, as man, thy brothers call;
And scatter like the circling sun,
Thy charities on all.

Thus 'grave these lessons on thy soul—
Hope, Faith and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

—*Schiller.*

The first day of spring is one thing and the first spring day is another. The difference between them is sometimes as great as a month.—*Henry Van Dyke.*

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Secretary.

To whom all contributions for this Department should be sent.

A Dialogue

We recently heard a discussion between two church deacons and a retired minister. The question under debate was the decadence of churches in material and spiritual power. It ran along on this line: "Our churches are given over mostly to the women, and we have hardly men enough for official service." "Financially we are growing weaker year by year. Instead of increasing our pastor's salary, we are decreasing it." "Our pastors do not stay long enough to become a real part of the people. It is hardly a pastorate at all. So many changes take place that the spirit of fault-finding and criticism has displaced love and fellowship. Our income has to be eked out with nonsensical suppers and gatherings, that do not add to the town value of the church." "The fact is we have too many churches, and the demand is a fair one that we get together. What do we care any longer for the distinctive points that formerly separated us? In fact, we never hear these things referred to in the pulpit or out of it." One of the deacons responded, "I do not care for the creed, nor in fact do I really know what it consists of. I only know that there is a set of doctrines read over when new members are admitted; but they are antiquated, in my judgment, and ought to constitute not the least barrier between honest Christians. I believe that the people of this town should be gathered together and organized to work for moral ends—without the least regard to anything we may happen to believe." The minister confessed he had left the pulpit largely because he had become convinced that church methods ought to be modified to the times. He did not believe that the old-time necessity for sermons was as pressing as formerly. "We are," he said, "in need of much better preaching, and not so much of it. Nearly every week in the year there are special reasons for good advice from a pastor. This need arises from some local event, generally, and sometimes from national, or even foreign affairs. I believe it would be far better if our preachers would follow the example of the old Puritan divines, and preach on social and economic questions, not excepting politics." He thought that our difficulties did not lie so much in differences of creed as in our adherence to medieval formalities. "The fact is we are none of us qualified to go into a pulpit, twice every Sunday and intellectually compete with the best literature of the day. The effort is disastrous to spiritual life. Ministers are struggling to give us a sort of magazine article, and generally succeed in giving us what an editor would throw into the waste basket. The school has become modified to modern needs, and the church will have to follow suit." A bystander broke into the debate by adding, "When you have brought your forces together, or our forces together, for we are all interested in this matter, you will find me ready to hire as costly a pew as the single church offers, and I will coöperate with all my might. We need an organization for the public welfare, to keep morality at the front, and to sustain a really religious life. One church building would easily accommodate the whole town, and when there is but one, and the church is organized for ethical and not sectarian purposes, you will find it full every Sunday. But mark you, the service must not consist in preaching, praying and singing, and nothing more. We must have the real needs of the town canvassed and cared for."

This discussion does not appear in any way unique, for it is characteristic of the general spirit of the people. In a recent issue of the *Christian Evangelist* the pertinent question is asked whether the economic advantage alone should not settle the question of unity. "Unless, however, the eight or ten churches in a town can be made to see that unity is a matter of conscience, they will maintain their separate denominational existence." Dr. Hillis quotes a western town, with a thousand inhabitants, in which two of the churches are closed, and a third is used as a storehouse for grain. Of the three churches remaining only two are open, and these meet with scant support. This is the kind of unity that is sure to come about if reorganization on a moral basis is not accepted. A western paper says that there are just two ways in which Christian unity can be obtained; one on the basis of authority, and the other on the basis of individual rights of belief. The crumbling of churches and weakening of organized religion is probably only a necessary stage in the progress of coöperation. We must get by the sect era in some way; and there will have to be a display of considerable wreckage in the process. We think we can distinguish a deep underlying affiliation among the people that will gradually and surely work itself out into organic shape. It does not concern us so much that fewer people are attending church services as it does that there are really more people who believe in the church—the church that should be and will be. The period of indifferentism has spent its force, and the period of higher criticism has worn itself out. The church is needed more than ever, but it is not needed for old issues, or to contend over long settled questions. It is needed as an organized force for human good will, for simpler living, for the Golden Rule, for upward looking. Out of the humus of a dead past our age must allow the growth of a richer, nobler social life. E. P. POWELL.

HOW DOES THE LIBERAL MOVEMENT IN THE ORTHODOX CHURCHES DIFFER FROM UNITARIANISM?

Address at Outlook Conference by Rev. M. W. Darling, Glencoe, Ill.

I can hardly assume to speak for Liberal movements in Orthodox churches. While I am in close touch and sympathy with it, I might go wrong in an effort to interpret this movement. Indeed, we of the liberal movement are not all agreed as to its salient features any more than out-and-out Unitarians are agreed as to salient features of Unitarianism.

First, then, let me frankly and freely set forth how my own thought and practice differs from Unitarianism. Then, perhaps, I shall be able better to pass to an interpretation of the general movement in the so-called Orthodox churches.

The primal difference between *Unitarianism* and *Orthodoxy* was, of course, in regard to the doctrine of the *Trinity*. Formerly, and with many now, the so-called doctrine of trinity stripped of all obscurantism, took about this form:

There were three persons in the Trinity—the Father, Son and Holy Ghost. Each, in his place, was God, fully and distinctly God. Yet there was but one God. This was the enigma, a strange enigma, for people who have studied arithmetic, how three could be one, and one could be three. When I was a child and thought as a child and spoke as a child I put away this enigma, waiting for a larger and better knowledge—and I am still waiting.

Now, the doctrine of the Trinity, as it takes form in my own mind, is about as follows: There is one God, and only one God, who is over all, through all and in us all. Evolution is simply

God's way of doing things, and therefore evolution, once feared and denounced, becomes the best possible testimony that God is now, as ever before, present in his universe.

The one same God is manifest in Jesus and Christ. Christ is the incarnation of God, God "infleshed," God manifest, the word of God; *i. e.*, the expression, the revelation of God, God speaking to man through a human personality, like unto man, full of grace and truth.

But Christ is not the only incarnation of God. God is manifest in everything he has created, and in every event he brings about, in this constantly changing world of matter and mind. The heavens declare the glory of God; every flower, every bird, every good man, every noble deed, is an incarnation of God.

Thus it is, Christ is divine, and man is also divine. Christ is simply the highest possible manifestation of God. There are not two kinds of divinity, but there are degrees of divinity, degrees of divine manifestation.

But there is still another manifestation of God. And for me —remember I am now expressing only my own convictions— for me, this other manifestation of God is much the most important, as I believe it to be the most potent element in the preaching of the Gospel. It always has been the most potent, is now, and ever will be the most potent element of the Gospel. It is the most potent because it is an appeal to human experience. It interprets religion in the light of human experiences, every man's experience, the universal experience of the race.

I refer to that manifestation of God which comes into human hearts. The particular name given to this manifestation is the Holy Ghost, or, as we prefer to say, the Holy Spirit. Many identify this Spirit with Christ and speak of Christ as present with us, in the human heart. I do not, and cannot, without a distinct loss. You speak to a man about Christ in his heart, and he becomes confused, at least I do. The historic Christ comes in to confuse. But you speak to a man about the still, small voice of God in his heart, and he knows what you mean at once. He has heard it from childhood, and he knows that God is nearer than hands and feet, and closer than breathing. He learns that Abraham, Elijah, David, John and Jesus all experienced this presence, as he has experienced, in some way, and he can come to realize that it is possible for God, in some degree, to become incarnate in his own life.

But these all are manifestations of one and the same God, manifest in a thousand ways, but manifest most of all and most persuasively in his own heart and life.

This is about the shape the doctrine of the Trinity takes in my own thought and preaching.

In general, I think it is an approximation to the general form held by the progressive element in the so-called orthodox ministry.

Theologically, this is not far from the Unitarian position, as I conceive it. As to the doctrine of the atonement, as to inspiration of the Bible, and the questions of higher conviction as to the future of the soul, as to what constitutes salvation by character, we are not far from the Unitarian position as represented by such men as Peabody, Hale and many others. And yet we are not Unitarians. For Unitarianism is a spirit, a method, a manner.

Unitarianism is *critical*, it is *cold*, it is *iconoclastic*, it is, to use an expressive word, a "knocker." It deals in negatives; it is destructive, not constructive. It had to be destructive at first. It has performed a good office in being destructive. And now it cannot change its leopard spots, however hard, here and there, a few Unitarians may try to do it. Only knocks like knockers, and as birds of a feather flock together, the Unitarian congregations become knockers. But as a whole, people do not like knockers, and they will not listen to them long whenever they may hear them: in the church or in the market places.

But between the two I had rather be an out-and-out iconoclast than an obscurantist. This obscurantism which prevails so largely in the Orthodox pulpit and in Orthodox books and in Sunday-school literature, this habit of stirring up a great dust and then escaping under cover of the dust, is, to say the least, disingenuous. It is not dealing fairly, openly and honestly with people on the most sacred things of a man's life. And a thing which is not honest is not Christian. What can God do with a man in the pulpit who believes one thing in his heart and assumes to believe another thing and preach it?

But, fortunately, there is a better way. It is not necessary to be an iconoclast, and it is not necessary to be an obscurantist. The old truths stand, but they are seen in larger, saner light. When we were children we thought as children and we spoke as children about the stars, but when larger knowledge came we rose to truer conceptions of the stars and the whole universe of God. The stars remain, but we see them in larger, saner light. So the old truth remains, but in larger, saner light.

I am confident, from thirty years of experience, that men can be trusted to know the truth. Do not label a doctrine, do not hurry people. Appeal to truth; do it kindly, do it for the love of souls, do it for the love of God, and they will not know, and, what is better, they will not care, what ism you are teaching. They learn to love truth above any ism.

AMERICA'S DUTY TO A WAR-BURDENED WORLD.

If there is abundant grain to be had in Siberia, and only a dollar's worth a month is needed to save a life, why, in heaven's name, men exclaim, doesn't the Russian government stop building battle ships and go to buying grain? Why doesn't it stop raising loans to buy the munitions of war to fight other nations, and go to raising loans to save the lives of these starving millions of its own subjects? That is a perfectly obvious and reasonable question. Everybody asks it. But there is no answer but the grim fact that nations do become so infatuated with the suicidal lust for naval and military power that the provision of battleships and munitions of war is regarded as the first necessity of national life, more necessary even than the provision for starving millions.

For our own sakes, and for the sake of humanity, we must do everything in our power as individuals and as a nation to establish a supreme court of international justice, so that right and not might shall prevail. Then disarmament can and will follow, and an international police force will replace the hostile armies and navies of today. Happily we have, almost unconsciously, been trying a typical experiment, which proves to ourselves and to the world what can be done, and ought to be done, and must be done in this matter. For, as the president of Harvard University recently pointed out, the United States and Canada have avoided all the waste and dangers of international armaments by a very simple agreement, which has lasted for ninety years. This is the agreement made after the War of 1812, restricting the armaments of the United States and Canada on the great lakes to the insignificant little gunboats used for police duty. God grant that this experiment may be prophetic of what is coming to all the great nations of the world!—*From a Sermon by Rev. Edward Cummings, Boston.*

I looked into a restaurant show window in Los Angeles today. There was every variety of meat and fish, beer and wine, pie and cake, but no bread, potatoes, cabbage or fruit. I gazed long in several dry goods show windows. The show was chiefly misshapen girl figures with inane faces.

These window displays are arranged to attract popular interest and they are true indexes of prevailing taste. What a pity!

N. O. NELSON.

Oh, March that blusters and March that blows,
What color under your footsteps glows.
Beauty you summon from winter's snows,
And you are the pathway that leads to the rose.
—*Celia Thaxter.*

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Chicago Traction Again.

Every voter in Chicago who has any time for reading can do no better by way of intelligent preparation for voting on the traction ordinances two weeks hence than to read the papers read before the City Club on March 2 and 9 by Mr. Walter L. Fisher and Mr. George E. Hooker. There are probably no two men in Chicago better informed on local traction problems than these men. Mr. Fisher speaks for the ordinances and Mr. Hooker against them. Both papers were reviewed at some length in the local newspapers, but a careful reading of both in full, as printed in the City Club Bulletin, will be found to be well worth while. The issue at the polls on April 2 is less the question of who is to be the new mayor than it is the survival or extinction of the pending traction ordinances in the alembic of the referendum.

The Late "Panic."

The country as a whole was not specially alarmed last week when prices of stocks began to fall with sickening thuds on the Wall Street Exchange. The lambs that have so many times lost their fleeces in popular speculation, sat by this time and watched the fracas with indifference. It was a rich man's panic and, therefore, not a disastrous panic. No failures were reported, thus showing that the customers of brokerage concerns were amply able to respond promptly to calls for increased margins. The general result of a lower level of prices, especially in rail stocks, will strike the average observer as being more in accordance with actual values. The small investor, who is more canny than he used to be, and who has cultivated a taste for drier securities, can now be expected to go bargain hunting.

Its Causes.

The volume of trade has not diminished of late, earnings have been good, credit is unimpaired and dividends are not on the wane; the causes, therefore, of the recent stock flurry are not altogether plain at first sight. Financial paragraphers do not seem to be clear in their own minds as to any specific reason. There is much loose talk about "bad rumors from foreign bourses," "tight money," "bluffing the President" and the like, but the whole thing narrows down to a concerted "bear movement" on the part of the professional traders, based on the present popular and pervasive distrust of corporations, and especially railroad corporations. At the proper moment the drop began and the "bears" had it all their own way for two days. For some time a change had been felt to be imminent; a flash was all that was necessary to precipitate liquidation. The New York *Times* comments editorially upon the situation as follows: "No monopoly of knowledge of the reason is lodged anywhere, but it may be said that a reason which dispenses with further explanation is the discovery that the country's values are no longer dependent solely, or even chiefly, upon economic factors. There has flashed through many consciousnesses simultaneously perception that a fiat, as many fiats as there are states, can displace other factors of value. * * * " The subject is open for discussion!

San Francisco's "Boss."

After resorting to every possible subterfuge under the law, the notorious boss Ruef is to be tried before Judge Dunne, of San Francisco, on the charge of extortion. Ruef's evasion of service, his capture by a special constable, who was not too venal to do his sworn duty, his spectacular and disreputable attempts to discredit judicial procedures, have disgusted the reading public, and contributed another farcical chapter to the history of municipal bossism. That the fearless Assistant District Attorney Heney will be successful in his endeavor to bring Ruef to justice, is devoutly to be hoped.

Harriman on Railroads.

Mr. Harriman taking the public into his confidence has been hitherto such a rare sight that wide interest has been attracted to the interview published last week with this magnate on the present railroad situation. Mr. Harriman talks very frankly for him, and has perhaps made a distinct contribution to the means whereby corporate reforms are to be accomplished and public confidence restored. He admits that the railroads have been in error in the past because of their insistence on the privacy of their affairs, and says that the roads are willing to submit to legislative regulation, provided that legislation is fair, intelligent and economically sound. With good reason to believe that Mr. Harriman's confidential remarks to the public do not have to be discounted, and with other prominent railroad men heard from in similar vein, it ought not to be a difficult matter for the people and the railroads to get together and settle their differences in the near future to their mutual advantage. If the railroads are willing to make the concessions for which the people have so long been clamoring, the latter ought to be willing in turn to avoid the charge of passing in their legislative halls half-baked enactments that will not stand the tests of sanity, common sense and political economy.

The Highwood Dives.

Indications point to the speedy passage of a law that will abolish the infamous dens of iniquity at Highwood, near the government post of Fort Sheridan. These vicious places pander almost exclusively to the soldiers of the fort, and have had so demoralizing an effect upon the health and morals of the men that the War Department is said to be losing interest in Fort Sheridan and to be on the point of abandoning the plan of making it the great military reservation of the country. Consideration for the soldiers' welfare is, of course, the primary cause of the rise of public sentiment against these dives, the history of which shows enormous profits for the Milwaukee breweries and degradation and ruin for many a poor army recruit. The situation suggests another discussion of the perennial question as to the wisdom of having abolished the army canteen.

The Standard Oil Case.

United States Judge Landis, by overruling all the objections of the defendant's counsel last Friday, dealt the oil trust a blow from which it may never recover. With these objections out of the way the government has only to bring forward its technical proof of illegal shipments in the Alton rebate case to win its point. It is regarded as highly probable that the Standard will take an appeal to the United States Supreme Court.

Local Option's Fate in Illinois.

Because of a few "floppers," whose names have been made public, the Illinois legislature has failed to pass the healthy, bona fide local option measure that ought to have passed, and has substituted therefor an emasculated, colorless, quasi local option bill, which the liquor interests managed to palm off as "something just as good." The attitude of the state regarding this imposition has not yet defined itself concretely, but there are rumblings on the horizon.

International Peace Congress.

An important Congress of private citizens is scheduled to convene in New York on April 14. Officially it is known as "The National Arbitration and Peace Congress." Mr. Carnegie is the president. This assembly meets thus early in the year for the twofold reason that many distinguished visitors from Europe are to be here at that time as Mr. Carnegie's guests at the dedication of the Carnegie Institute in Pittsburg, and because it is desired that the Congress' deliberations be ready for presentation to the second Hague Congress, which meets in June. The speakers announced include Mr. Carnegie, Secretary Root, Governor Hughes, Mr. Bryce and Mr. Bryan. President Roosevelt is being sought as the chief speaker at the closing dinner of the Congress. American public opinion thus crystallized will doubtless be a much weightier factor in the Hague conference to follow.

P. S. W.

Mrs. Eddy's Mortal Mind.

The son, granddaughter and nephew of Mrs. Mary Baker Eddy, head of the Christian Science Church, have filed suit in equity demanding an accounting of her affairs. The trustees of the "mother church" in Boston, her two secretaries and the "first reader" of the church in Concord, N. H., where she lives, are made defendants. It is alleged that she is, and for a long time has been, incompetent to manage the great business that has grown up in connection with her church, being now 86 years old and feeble in body and mind; that the defendants have taken possession of her person and property, and, as trustees, should give an account of their work. It is also charged that there is reason to fear that the defendants have wrongfully converted some of the property to their own use. It is asserted that while her relatives are of necessity the legal complainants, the moving spirits back of their action are certain citizens of Concord, who are convinced that Mrs. Eddy's name and influence are being exploited by the influential people about her for their own benefit. The outcome will be watched with deep interest by all who are interested in the study of religion, as well as by the merely curious; but it is not to be expected that the revelations of the investigation, however they may seem to contradict the teachings of Mrs. Eddy, will prove the immediate downfall of Christian Science. With all its absurdities, there is a measure of truth in the doctrine which people will not lightly give up.

THE HOME.

(Contributions for this department should be sent to Mrs. William Kent, 5112 Kimbark avenue, Chicago.)

Helps to High Living

SUN.—Know you not that a good man does nothing for the sake of appearance, but for the sake of doing right?

MON.—Nothing great is produced suddenly, since not even the grape or the fig is.

TUES.—Affliction is a thing which depends on the will.

WED.—If a man is unhappy, remember that his unhappiness is his own fault; for God has made all men to be happy, to be free from perturbations.

THURS.—To desire then things which are impossible is to have a slavish character and is fadish.

FRI.—I then will stop my own sorrow by every means, for it is in my power; and the sorrow of another I will endeavor to stop as far as I can.

SAT.—He is free who lives as he wishes to live.

—*Epictetus.*

Daffodil

Who passes down the wintry street?
Hey, ho, daffodil!
A sudden flame of gold and sweet.

With sword of emerald girt so meet,
And golden gay from head to feet.

How are you here this wintry day?
Hey, ho, daffodil!
Your radiant fellows yet delay.

No windflower dances scarlet gay,
Nor crocus-flame lights up the way.

What land of cloth o' gold and green,
Hey, ho, daffodil!
Cloth o' gold with the green between.

What was that you left but yestere'en
To light a gloomy world and mean?

King trumpeter to Flora queen,
Hey, ho, daffodil!
Blow, and the golden jousts begin.

—*Katherine Tynan-Hinkson.*

Waitstill Robbins, 1780

In the far old year 1780 little Maid Waitstill arose one spring morning in her New England home, and, after rubbing her eyes to make sure that she was awake, peering through the small panes of her small bedroom window, said softly to herself:

"It is so dark. The morning cometh slowly, but yonder goeth Peregrine with the cows. Milking time is past."

And at that moment the door of the narrow staircase opened and the voice of Wait's mother sounded, "Wait, my daughter, make haste!" and Waitstill hurried down to the big, plain kitchen, where the morning meal was already well prepared.

The kettle of mush contentedly cooking over the fire in the big fireplace, the bake-kettle set upon glowing coals with its batch of light bread nicely browning, while an appetizing smell of fried bacon told that the first meal of the day would be a substantial one.

The large and small details of the fireplace were there, and everywhere was spotlessly clean and shining.

The farmer and his sons soon entered, the farmer saying the clouds were so heavy and the sun so strange in its light that he was at loss to account for it; and, even while he spoke, heavy thunder rolled, and torrents of rain and hailstones fell.

Little Wait sat very still and very near her mother while the morning meal was eaten. And although, as the hours advanced the day grew darker instead of lighter, still the Puritan household set about accustomed tasks.

The rain having ceased, the farmer and his sons repaired to the fields, the mother set out the spinning-wheel, and Wait put on a clean apron and made ready for school. "Mind the dame, Waitstill, and see that thou doest thy sampler work well."

"Yes, mother." And the conscientious child went out into the strange light and strange sulphuric atmosphere of the May morning.

But the darkness increased. School did not keep. Waitstill Robbins with other children went groping her way home in the uncertain light, seeing here and there all about lanterns flashing from place to place.

Passing the meeting-house they saw the doors open, and men and women gathering to pray; for the people were greatly perplexed, and sorely troubled that darkness should reign at noonday.

Wait made her way home, saying, as she burst into the kitchen door, that the school dame had said the Day of Judgment was come. Her mother soothed her fears, and together they went to the church.

It was noon now, but candles were lighted. Little Wait crept into the large pew with her mother, still shuddering at the strange and dreadful light, thinking the dame must be right, and the Day of Judgment had really come, when she heard the deacon pray that "God who spared the wicked people of Nineveh when they repented, would spare them and bless them with his light again." Wait remembered her own small sins and trembled. Only the day before she had not been faithful in sweeping a very dark corner.

But evening at length drew on, and there was no change in the dreadful darkness.

Wait took off her clean tier, said her prayers, and went to bed, and, when she awoke, Saturday morning, May 20, never did the sun shine brighter or birds sing sweeter. And without a shadow of doubt in her heart she ran down the narrow staircase, saying to her mother, "The wicked people of Nineveh are spared."

How do you know this is true? Because old records of that time, and old letters give May 19, 1780, as a dark day, when heavy clouds were dense over New England, and candles and lanterns were used for light. Churches were opened, prayer-meetings held, and everyone was greatly perplexed and frightened.

Cattle leaped fences, rushing home from the pastures, domestic fowls roosted, and night birds sang their evening songs.

The poet Whittier has immortalized it in one of his poems, gathering the facts, I suppose, from old state and private records. Besides my own great-grandmother was older than Waitstill, and distinctly remembered scenes and events connected with the Dark Day.—*L. Eugenie Eldridge, in Every Other Sunday.*

Garden and Cradle

When our babe he goeth walking in his garden,
Around his tinkling feet the sunbeams play;
The posies they are good to him,
And bow them as they should to him,
As fareth he upon his kingly way;
And birdlings of the wood to him
Make music, gentle music, all the day,
When our babe he goeth walking in his garden.

When our babe he goeth swinging in his cradle,
Then the night it looketh ever sweetly down;
The little stars are kind to him,
The moon she hath a mind to him
And layeth on his head a golden crown;
And singeth then the wind to him
A song, the gentle song of Bethlem-town,
When our babe he goeth swinging in his cradle.

—*Eugene Field.*

PUBLISHED WEEKLY | UNITY | ESTABLISHED 1878

THE UNITY PUBLISHING COMPANY
ABRAHAM LINCOLN CENTRE
Entered at Chicago, Ill., Postoffice as Second Class Matter

$2.00 PER ANNUM

SENIOR EDITOR: JENKIN LLOYD JONES
ASSISTANT EDITOR: EDITH LACKERSTEEN
DEPARTMENT EDITORS: CYRUS A. OSBORNE, MRS. WM. KENT

THE WATCH TOWER:
Theodore D. Bacon
Willard B. Thorp Payson S. Wild

Editorial Contributors
Jane Addams
Wilson M. Backus
James A. Blaisdell
Richard W. Boynton
Fred'k W. Burlingham
Francis A. Christie
Joseph H. Crooker
Robert C. Denison
John Faville
Fred V. Hawley
Chas. R. Henderson
Emil G. Hirsch
Newton Mann
E. P. Powell
Granville Ross Pike
Wm. M. Salter
Albion W. Small
Frederick Starr
Joseph Stolz
Hiram W. Thomas
Oscar L. Triggs
Eugene G. Updike
Fred Alban Weil
R. A. White

THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

In the *Journal de Genève* of February 17 is the translation of an article from the *Boston Evening Transcript*, "signed L. A. Mead." Mrs. Mead's article, of which only this French version is before me, is too long for reproduction here. Only the briefest indication of some of its main points is possible.

While doing full justice to the far-sightedness and admirable spirit of the Dutch in their plans for making their capital city the center of the world federation that is bound to come. Mrs. Mead argues that it by no means follows that because The Hague is the seat of the International Court of Arbitration, it should also be the site of the World's Parliament and all the intersts and activities that will naturally cluster about it. Germany, she points out, has deliberately established its judiciary capital at Leipzig rather than Berlin, and finds that there are positive advanges in having its supreme court so far removed from the executive and legislative branches of the government.

As representatives of all countries, with, in many cases, their wives and families, will naturally come to spend months at a time wherever the seat of the World's Parliament is located, the considerations of general salubrity, of the natural beauty of the surroundings and especially of the international character of the language, are of no little importance in the selection. Geneva, while fulfilling the essential conditions of being in a small, non-militant and neutralized country, with the added advantage, from the American point of view, of belonging to a republic, meets much better than The Hague the important requirements as to climate, scenery and language, and an eminently central location.

A writer in the *Signal de Genève* goes still further than the *Journal* in welcoming "Mr." Mead's suggestion and advocates the immediate formation of a local committee to push the matter. It is for us Genevans, he says, to catch the ball on the fly and to form without delay a provisional committee for the establishment at Geneva of an International Parliament. This committee should study all aspects of the question, examine all possible sites about our city with a view to determining that best adapted to the purposes of the proposed institution, provide eventually the necessary funds for the undertaking, and solicit the support of the various governments for a project which will be full of happy augunies for the progress of civilization, the welfare of humanity and the future of the world.

Mrs. Mead tossed the ball; if Geneva and Switzerland take it up, what next?

M. E. H.

Prof. L. S. BLISS

Expert Swedish and Osteopathic Massage, Electro-Therapeutics, Radiant Heat, Physical Culture Movements.

Special attention to Rheumatism, Sprained Limbs or Jornts, Indigestion, Constipation, Nervous Disorders.

Treatment at Patient's Residence.

Refer by Permission to
Edward Swift, 50th and Greenwood Ave.
D. A. Eacult, 18 Woodlawn Park.
D. B. Woodbury, 4328 Lake Ave.
Dr. C. Davidson, Reliance Building.
Dr. T. Murphy, 100 State Street
Dr. E. Pettijohn, 5034 Washington Ave.

Residence 3410 Calumet Avenue
PHONE DOUGLAS 4168

CONSCIENCE CALLS

A series of five sermons, by Jenkin Lloyd Jones, recently printed in UNITY and received with more than usual favor. This series is now printed in book form, tastefully bound in paper. Sermon topics:

1. The Call of the City.
2. The Call of the Church.
3. The Call of the Home.
4. The Call of the Individual.
5. The Call of the State.

This booklet is 12 mo., 72 pages, and will be sent postpaid for 25 cents.

UNITY PUBLISHING CO.

GUARANTEE

Only legitimate lines of business will be admitted to these columns, and only those firms who will "make good" on all offers will be retained. *We therefore absolutely guarantee all advertisements herein.* If any subscriber reports that money sent to an advertiser has been misappropriated or falsely applied, or in any way a plain deception has been practiced, we will investigate the case and if charge is true we will make good the loss to our subscriber.

UNITY PUBLISHING COMPANY.

W. G. Valentine ....DRUGGIST
Open All Night 3900 Cottage Grove Ave., Chicago

A SPLENDID OFFER

Through the kindness of a friend UNITY has secured a number of copies of the

Evolution of a Great Literature

By NEWTON MANN

This great book and Six Months Trial Subscription to UNITY, only

$1.25

ADDRESS

UNITY, LINCOLN CENTRE CHICAGO

IF

You realize that three requisites of a good laundry are

Uniformly Good Work

Businesslike Methods

and

Prompt Service

try the

Anchor Laundry Co.

(Incorporated 1893)

4211-4213 STATE STREET

Telephone Oakland 1516

Your Property

should have careful and intelligent attention. Is it being handled in that manner now?

If not, suppose you give us a trial

We pride ourselves on our record. Our clients and our tenants are our best advertisers.

REAL ESTATE, RENTING, LOANS and INSURANCE

L. M. SMITH & BRO.

Cor. Oakwood and Drexel Blvds.

Phone Douglas 848. CHICAGO

CLEANING DYEING

such as

Silks, Satins, Dresses, Suits, Rugs, Lace Curtains and Laces

can be done properly and without risk to the customer by

SCHUMANN & COMPANY

3954 Cottage Grove Av., Chicago

Telephone Douglas 1442

Hammond Typewriter FOR SALE A BARGAIN

UNITY OFFICE

Dr. WALTER E. ELFRINK

Osteopathic Treatment, Electric Sun-Baths, Alternating Baths, Vibration, Dietetic Advice

Suite 507 Burton Building, 39 State St., Chicago

Phone Central 3670

Literature and information about this Drugless Treatment for ALL diseases free if you will call, mailed if you enclose stamp.

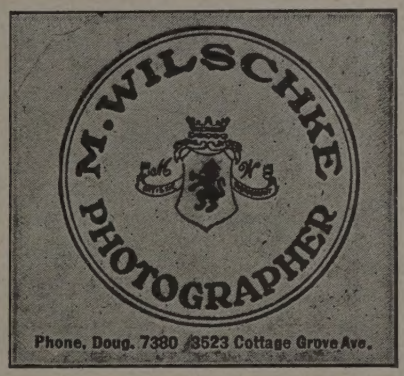
Flowers for All Occasions

4647 Grand Boulevard

Phone Oakland 319

3530 Michigan Ave.

Phone Douglas 319-558



Bernet & Co. ELECTRICIANS & LOCKSMITHS

Fine Residence Work Especially

3985 COTTAGE GROVE AVE. Phone Douglas 1136

TELEPHONE OAKLAND 1269

H. ZEISS

Tailor

For Ladies and Gentlemen

SEVEN *and* NINE

EAST FORTY-SEVENTH STREET

Estimates Furnished Established 1893

Chicago Rug Mfg. Co.

Carpet and Rug Cleaners

FINE UPHOLSTERING RUG WEAVING

4524-26 Cottage Grove Avenue

Phone Oakland 1254

Ideal Cream

For Chapped and Rough Skin

Prepared by

WILLIAM F. DATZ, PRESCRIPTION DRUGGIST

N. E. Cor. 39th St. and Vincennes Ave.

OAKLAND Livery and Boarding Stable

183 East Thirty-Ninth Street

E. D. BILLINGS, Proprietor

Horses Bought and Sold on Commission Saddle Horses a Specialty

TELEPHONE DOUGLAS 650

GOOD SHOES LOW PRICES

Coman & Munger

Phone Doug. 6577 3948 Cottage Grove Ave.

KENWOOD FLORAL Co.

HENRY HILMERS, Prop.

Phone Oakland 78. 192 E. 47th Street

Choice Plants and Cut Flowers

SAMUEL A. NAHIN

Ladies' Tailor and Habit Maker

Suite 1513-1514 Masonic Temple

Phone Central 4562

PRINTING

The kind that makes you feel glad every time you look at it is the kind you get at the

Oakland Printing House 55 East 39th Street Phone Doug. 4305

The Cheapest Place to Buy Your

Window Shades

IS AT THE

AMERICAN SHADE FACTORY

791 E. Forty-Seventh Street

Near Indiana Ave. Telephone Oakland 3508

We also clean and repair shades.

Phones: Oakland 51, Drexel 5654, United 1038

ADAMS BROS.

Drexel Stables

171 and 173 E. Forty-Third St.

Carriages, Cabs, One-Horse Broughams, Theatre Coaches, Light Livery and Boarding.

OPEN ALL NIGHT.

TEL. OAKLAND 657

WM. D. ELMSTROM

Wholesale **COAL** .....Retail

RAIL YARD:

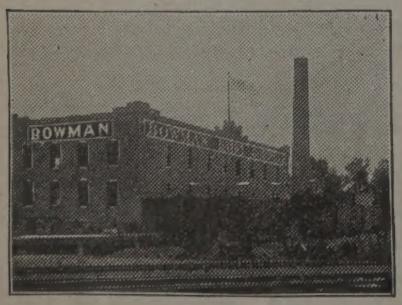
Cor. 42d St. and Lake Av.

SIDNEY WANZER & SONS
305-7 Thirtieth Street
Telephone Douglas 817
6313-15 Kimbark Avenue
Telephone Hyde Park 107
WANZER'S Gem-no TRADE MARK
Pure Milk Pasteurized
Delicious Cream

PFLEIDERER'S
Christian Origins
Translated by
DANIEL A. HUEBSCH, Ph. D.
REDUCED PRICE, $1.50 NET
"The most important religious work that has appeared in the last year."—The Arena.
SEND FOR LIST OF PUBLICATIONS and special circular of above book.
B. W. HUEBSCH, New York

F. HOPE & SON
Painting and Decorating
Painters' Supplies
We are Distributers for ACME PAINTS, Varnishes, etc.
3821 Cottage Grove Ave.
Tel. Douglas 665 CHICAGO
ESTIMATES FURNISHED

Bowman Dairy Company
MILK BOTTLED IN THE COUNTRY



Finest Cream Butter Churned Daily
Choicest Buttermilk
So. Side:
4221-29 State Street
CHICAGO EVANSTON OAK PARK

THE TOWER HILL ENCAMPMENT

JULY 1 TO SEPTEMBER 15, 1907

This sylvan retreat and riverside glen is a poem of the great artist set to the music of the woods and the hills, the rocks and the waters where summer breezes help potently to "bring life and immortality to light." He must be pitied indeed who can come to such an oasis of earth, so near to Nature's heart and not hear its beating or keep step to its pulsing.

> "Nature, so far as in her lies,
> Imitates God and turns her face to every land beneath the skies;
> Counts nothing she meets with base,
> But lives and loves in every place."

Tower Hill is situated on the Wisconsin River, thirty-five miles west of Madison and 180 miles from Chicago. It is three miles from Spring Green, the railroad station on Prairie du Chien division of the C., M. & St. P. R. R. It is the summer residence of Jenkin Lloyd Jones and the restful retreat of some forty or more people who prefer rest to rush, spiritual comfort to excitement and style, communion with nature to "Summer Resort" delusion, fellowship with the birds and the trees to the turmoil of "society." Pure air, pure water, wooded acres, the wide, sweeping river, the flowers in nature's garden, the anthems and the hallelujahs of birds and beasts, all the glories of nature gladden the life, rest the mind, refresh the spirit, open windows of the soul toward the mountain heights of life.

Tower Hill owns its own cows affording an abundance of pure milk; cultivates its own garden which yields a full variety of fresh vegetables.

THE SUMMER SCHOOL

Beginning July 15, the regular five weeks' summer school will be conducted by Mr. Jones and will include a course in Religion, a study of the Apocrypha, and such excursions among the poets and prophets of nature, truth and life, as the attendants at the school may elect.

During the week August 4 to 9 a ministerial retreat will be held at Tower Hill, to which our ministerial friends are invited for the purpose of studying some recent books and measuring the recent tides and prophecies of religious import.

A few cottages are available for the season and other conveniences are adequate for transient guests. Expenses are very moderate and all conditions comfortable and delightful. For particulars address

MRS. EDITH LACKERSTEEN

at Abraham Lincoln Centre, Chicago, until July 1; after July 1 at Spring Green, Wis.